Point The Tee The Toch magazine 10p



THE RICH AND THE POOR

(pages 3-4)

Editor: Frank Rice MA MA FBIM Designer: Sybil A Chick

Letters and articles are welcomed and should be addressed to the Toc H Editorial Office, Forest Close, Wendover, Bucks HP22 6BT (Telephone: 0296 623911).

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As far as we know our cover picture shows the first wedding of two Toc H Tag Group members - bride Jill Denton, a Leeds student nurse, and groom Larry Wilmot, a Leeds University student.

Photo: Huddersfield Examiner



Toc H seeks to create friendship and understanding among people of all backgrounds and beliefs. Local group activities range from holidays for the handicapped and children's playschemes to arts festivals and even bird watching. Toc H is short for Talbot House - the soldiers' club in Belgium founded by the Reverend 'Tubby' Clayton in 1915. Today Toc H provides opportunities for people to test the relevance of practical Christianity and we welcome anyone who would like to give us a try.

Members accept a four fold commitment: To build friendships across the barriers that divide man from man.

To give personal service.

To find their own convictions while always being willing to listen to the

To work for the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes it title from the third of these Four Points - to think fairly.

Personal View

Man is a biped but 50 men are not a centipede. (G K Chesterton)

For some 50 years I have listened and talked and read, trying to learn what this strange For some 50 years I have listened and talked allow about. I don't know that I've got very world of men and women and mystery is really about. I don't know that I've got very world of men and women and mystery is feetly a hint of a pattern in human life that though from time to time I have caught a hint of a pattern in human life that seems to match my own experience of trying to live it. I know that I have many more seems to match my own experience of tribus moved a long way from the terrifying doubts than I once had. Thank God, we've moved a long way from the terrifying certainties of the 19th century rationalists who were often more dogmatic than the Council of Trent. Hopefully these doubts are a sign of maturity! Certainly I have never forgotten an analogy I once heard. Growing human knowledge, I was told, is like an expanding sphere of light: the bigger the sphere of light gets, the greater is its area of contact with the surrounding darkness. The wiser we grow, the more conscious we become of the range and depth of our ignorance of the things that really matter. That is why I no longer swallow the easy rhetoric of politicians or the ready solutions to our problems presented to us daily by economists. There is no simple answer to any of the important questions. Life is made up of paradox. Jesus showed both pride and humility, understanding and intolerance. Sometimes we must be cruel to be kind. The loving God permits pain and evil. And a central paradox governs our thinking about ourselves. Each of us is a unique person: but none of us can live without others. There are no precedents: You are the first You that ever was.' (Christopher Morley) Man 'needs not only what his neighbours give to . . . his life but their actual selves as the complement of his own. '(William Temple).

Now I am well aware that both elements in the paradox are important. I tend to emphasise the uniqueness and the value of the individual only because they are in danger of being submerged in the 'collective' whose tide I have seen rising alarmingly in my lifetime. As long as I can remember thinking about these things I have felt that the world in which I lived was swamping the individual. Men in factories were called 'operatives' as though they were so many doses of Epsom salts. The Soviet revolution with its callous acceptance of millions of deaths in the 1920s and its 'show trials' of the 1930s (I recall the chill with which I read Stalin's statement that, while one death may be a tragedy, a million deaths was a statistic): Nazism with its treatment of Jews, and others, as sub-human animals; the steady disappearance of craftsmanship and the dignity and pride that were part of it; the spread of de-personalised mass production and the consequent growth of massive trans-national companies; Huxley's 'Brave New World' and Orwell's 'Animal Farm' and '1984'; all these and many other events suggested to me that we were moving at an increasing pace into the age of the human anthill. I may well be wrong because it's hard to spot long term trends when you're living among them. Men couldn't, for example, spot the coming of the Ice Age: they could

see only that the winters were getting longer and summers more depressing!

That is why I believe that we need to cling desperately to the fact that we are all individuals uniquely created and responsible for our own lives; that we must resist the strong pressures to see ourselves as no more than cogs in a production machine or 'social units' inhabiting 'accommodation units', or whatever the latest sociological jargon calls us. The individual man and his spiritual freedom are important and they are easily forgotten. Martin Luther reminded us forcibly of this when he led the 16th century revolt against a self satisfied 'collectivist', totalitarian Church. In their very different ways, men like Samuel Johnson and the Wesley brothers in the 18th century, Samuel Smiles and Charles Dickens in the 19th, Orwell, Roosevelt, Churchill, Bonhoeffer and Martin Luther King in the 20th have hammered out the same important message. Perhaps it is the same message that is reaching us today from persecuted dissidents in Southern Africa and the Soviet bloc and from angry youngsters in the inner cities of the world's 'developed countries'. Of course, this is only one side of the coin, one element in the paradox of human existence. But it is the element most in danger of going under in today's world. It must be saved because both elements the whole paradox - are at the heart of Christianity.

Many of us find the paradox hard to grasp. The main reason for this, I think, is that we tend to take up extreme positions, over emphasising one element or the other. The traditional laissez faire 'liberal' over concentrates on the individual. The classical Socialist and Fascist over concentrate on 'the state' as some sort of mystical embodiment of the men and women who make it up. The 'women's libber' over concentrates on the similarities between men and women, while the 'male chauvinist' over concentrates on their differences. That is precisely why I have found Toc H so important in my life. At its best, it avoids this wandering aim and hits the target in the centre. Because real brotherhood, fellowship and service do not sink the individual in the collective without trace. They actually help him to grow in personal, spiritual FGR

The Rich and the Poor

by Julia Murray

Members and friends of Tower Ilili Branch came together at Cuddesdon recently to discuss the implications of 'North-South: A Programme For Survival' – the Report prepared by the Brandt Commission on international development issues. The weekend was arranged and led by David Currant, with assistance from David Watson. I have chosen to write of this weekend from the standpoint of a participant, because I was fascinated not only by the development of the theme but also by the way we all got caught up as the process went on.



Julia Murray is a member of Tower Hill Branch (and former Branch Chairman) and is a co-opted member of the 1981 Central Executive Committee.

The Trade Game

The title of the Report gives away its main preoccupation: the fact that the problems of the Third World, which it lists in detail, will increasingly affect the richer countries, and, that if we are all to survive, these problems must be tackled by us in co-operation with the developing countries. The concept of an essential interdependence between North and South was explored at Cuddesdon by means of a participatory exercise: the 'Trade Game'. Players divided into producers, shippers and retailers, with the simple object of buying and selling a commodity and making as much profit as

possible on each transaction. It quickly became apparent that the profitability, and even the possibility, of any transaction depended on all the other transactions in the chain. By the time this exercise was completed, after some touchy negotiating, attempts to establish co-operatives and create buffer stocks (and with one or two instances of rather unorthodox double dealing!) it was very clear that for each section to survive it was essential that the other sections be maintained. It was not a matter of 'us and them' but of 'us and us'.



Choices in Development

Our first visiting speaker was Peter Davies, National Education Co-ordinator for Oxfam. He introduced his session re-affirmation that dependence was the central message of the Brandt Report. The significance of the Report to an international agency such as Oxfam was a subject too vast to condense into the framework of one talk. so Peter spoke about methods of development and selected two interesting examples for examination. Tanzania has adopted a socialist approach in which the poor are given the same opportunities of community wealth as the inhabitants of the urban centres.



Co-operative village systems, suitable forms of technology and training in improved methods of agriculture are some of the basic elements in this Tanzanian development policy. By way of contrast, Kenya has concentrated on supporting industry, encouraging foreign investment and developing the urban sectors. The idea behind the Kenya is that, by increasing opportunities and wealth at the top, improvements will trickle down to the poor, so that everyone will eventually benefit. The different results of these two contrasting methods were effectively displayed in a series of photographs (unlabelled!) of various aspects of life in the two countries. In a participation exercise, again, members of the group were asked to analyse the untitled photographs and to choose examples which they felt represented appropriate and inappropriate forms of development. The discussions involved in this selection provided an insight into the processes of the alternative methods and into the principles behind them, and Peter Davies' thorough knowledge of the practical details of what has taken place in both countries helped us all to a deeper understanding of the issues involved.





Photos: Clare Curra

Trade not Aid

Evan Luard, a Fellow of St Antony's College, Oxford, formerly a Labour MP and Junior Minister (now a Social Democrat) was our second visitor. He is full time consultant to Oxfam on the Brandt Report and spoke about the implications of the Report to a developed country, outlining his views on the contribution which we could make to world survival.

Evan Luard saw the immediate answer largely in the potential offered by trade. The developing countries have to import all their energy (at steeply increasing cost), a rising proportion of their food, all equipment and other capital goods, and some consumer goods, and must also repay their foreign borrowings. In order to pay for all these items they need to export their own goods and raw materials in exchange for foreign currency. The rich countries, however, have raised barriers to prevent competition. Textiles, for example, are simple to produce, well within the capability of developing nations and require little capital investment. However, the importing of cheap cloth threatens jobs in this country and so we try to restrict it. Evan Luard suggested that it was inappropriate for us, at our present stage of development, to cling to our textile industry, and that we should import our cloth in order to assist the poor countries: we would be helping our own economy by benefiting from their lower prices. Imported raw materials are not generally affected by restrictions or tariffs but as soon as these materials are processed they attract barriers particularly where a country processes its own raw materials. Brazil, for example, which has traditionally exported raw coffee to be processed by richer countries, now wants to process the coffee itself. To protect their own industry, importing nations such as the USA impose a heavy duty on imports of processed coffee, and raise the duty for each stage of processing.

Another grave problem for developing countries who export their raw materials is the instability of commodity prices, caused by slumps and booms in the market. This can be very difficult for countries which depend on a single commodity, countries like Zambia, for example, which relies very largely on its exports of copper. Prices can be stabilised by means of quotas and buffer stocks, Commission Brandt the recommended renewed attempts to draw up commodity agreements under which such action could be regulated. There are some agencies which by means of loans and direct grants assist producers to maintain their foreign income when prices fall, but there is a need for an international exchange stabilising scheme.

Evan Luard went on to discuss the monetary system and pointed out the difficulties which developing countries have in attempting to maintain a favourable balance of payments. The IMF tends to impose difficult terms for loans, insisting on devaluation and reducing credit, taking the view that the countries are themselves to blame for the inflation they are experiencing. In some cases their financial policies have been misguided, but there are other reasons for balance of payments problems. These include the world wide increase in oil prices, (which have put even Germany and Japan in difficulties) and the rising cost of importing food and capital goods caused by the Western recession. The rich central banks hold dollar reserves, but the dollar is unstable and it is suggested that it should be replaced by Special Drawing Rights (issues to the members of the IMF in proportion to their holdings in the Fund). The idea has been put forward that there should be a link between monetary and development assistance and that the SDRs should be distributed mainly to the poorer countries to help them grow. Votes in the IMF and the World Bank are related to each country's share in world trade. The poorer countries have increased their votes but the richer countries (20% of the membership) still hold 60% of the votes. which naturally arouses resentment. It would not necessarily be appropriate for each country to hold one vote, because that would mean that the main borrowers would completely control disbursements from the Fund. The Brandt Commission proposed that the poor countries should have 50% of the votes.

Aid can take many forms. Multilateral assistance is provided by eg the oil producing countries or the EEC. There is project assistance according to the type and scale of development. New ways of raising money must be found as well as methods of obtaining more secure and regular assistance. One proposal is that there should be international taxation, independent of the will of governments. A tax on all trade might not always be just, but other ideas include internationally imposed taxes on air travel or the arms trade, and royalties on minerals taken from the sea.





Some Conclusions

The Brandt Report concerned itself with more than simply economic improvement and a more just distribution of opportunity. It spoke of 'the great moral imperatives' and the need both to free ourselves from 'the grip of narrowly conceived national interests', and to change our attitudes to one of 'far sighted self interest' as the new Social Democrats put it. These ringing phrases and the simplicity of the assumptions behind its list of requirements, ranging from a more orderly monetary system, through a halt to the arms race, to the exercise of

mutual restraint among nations, make it difficult to acknowledge the possibility that the solutions to the problems of the South are within the reach of the North. Nevertheless, only by accepting that we have an influence, that the problems are not far away but immediate, and that now is not too late to start can we even begin to recognise our grave responsibility for moving towards the solution of the massive problems springing from the widening gap between rich and poor countries.

Notes

- 1. David Currant plans to run a national weekend at Cuddesdon House later in the year to explore further this vital theme. Details will be published in Point Three as they become available.
- 2. Evan Luard's OXFAM folder of leaflets on the Brandt Report (see foot of p2 in our May issue) is now available. You can have free copies of this for Branch or personal use by writing to the Publications Department at Wendover enclosing 20p for postage. Editor

'The Honours List' Welcome

by J E Mitchell

There is little doubt that the announcement earlier this year of the engagement of Prince Charles to Lady Diana Spencer gave pleasure and cheer to many people in Britain, and abroad. At a time of very real depression, both economic and psychological, the prospect of a Royal Wedding, and the attendant festivities, is for many people a real ray of sunshine. No doubt all members of Toc H will wish the young couple every happiness in their life together, conscious as we are of the pressures that they will face, by virtue of their position.

During the few weeks immediately after the announcement, various comments were heard at Toc H Branches about Toc H and Prince Charles. In one Branch, for example, a member wondered whether, 'if Headquarters moved fast', we might persuade Prince Charles to become a Vice-Patron of Toc H. In another place, a member regretted the fact that we had not already done so. It is probably true to say that many members would be thrilled if Prince Charles was to accept such an invitation.

It is, of course, highly improbable that this will happen. In any event, both The Queen and The Queen Mother are Patrons of Toc H, and the Hon Angus Ogilvy is a Vice-Patron. Even if he were tempted, Prince Charles might very reasonably feel that we had more than our fair share of his family!

The question that is of real interest, however, is why many members of Toc H should wish for yet another royal personage on the letterheads. Perhaps they feel, as no doubt members of new and unrecognised organisations feel, that well known and respectable patrons give both credibility and respectability. One is bound to say, though, that if two Queens and Angus Ogilvy do not give us credibility and respectability, then it is unlikely that Prince Charles will! In any event, if, after 66 years, Toc H has not convinced the public of its credibility and respectability, then another good name is unlikely to produce the miracle!

Alternatively, some may feel that the acquisition of yet another royal patron would give publicity. True, the acceptance of such an invitation by Prince Charles might indeed generate some limited publicity, but it would be a once-and-for-all event, and would soon be forgotten by the general public. In any event, the fact that yet another 'Royal'

had formal links with Toc H would not be highly noteworthy. One is also bound to ask whether any such publicity would be in any way helpful. The fact is that for many it would have no significance whatsoever, and for many young people it would be downright counter-productive. The last thing Toc H today needs, in its contacts with young people, is the image of a respectable, 'establishment approved' society. The publicity would, in fact, alienate as many young people as it would impress, probably a lot more.

The main objection to seeking more royal patronage, however, is a more serious one. Toc H has always claimed to be interested in the person behind the 'label'. We claim that we are interested in people 'for themselves' and not their rank or title. Yet we all know that the interest in having royal patronage is, in fact, simply because of the 'label', and the prestige that that is supposed to bring by association. On those grounds alone we should be most hesitant at seeking more patronage of this nature. The excitement in the Movement when Angus Ogilvy became a Vice-Patron was due, almost entirely, to the fact that he happened to be married to a 'royal'. If he had not been, no-one would have noticed that he had joined, and in fact it is possible that no-one would have cared a lot. We are entranced by the label.

By the same token, it should be noted that the Archbishop of Canterbury is a President of Toc H. It would have been delightful if Robert Runcie had asked to join Toc H, or if we had been anxious to recruit him as himself. The reality is that we want his office on our list of Presidents, rather than the man. In so doing, we are being untrue to Toc H, and unfair to him. The very fact that his title is on the list denies what we claim — that we are more interested in the person than the label.

It is, in fact, high time the Movement thought seriously about its honorific positions. We have a list of Presidents, and an even longer list of Vice-Presidents, which completely mystify some sympathetic outsiders. Some of the people on these lists are there because of their loyal service to Toc H. Others have had little connection with Toc H, but are there because of their worth as people. Others are there by virtue of their title. There seems to be a real confusion about the purpose of these lists, and the criteria on which people are invited to let their

The following Branches elected new members during March and April:

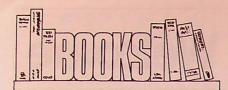
- 11 Winsford (j) Group
- 4 Kent Weekend Project Group
- 3 Acton (w), Denbigh (j)
- 2 Broughty Ferry (m), Falmouth (j) Redcar (j) Group, Ryde (j) Sanderstead (m), Southampton Magpies (j), Tunbridge Wells (w)
- 1 Ashby-de-la-Zouch (m), Cavendish District, Clevedon (j), Codsall (w) Edinburgh Seventy Five (j) Horton Kirby (m), Loughton (w) Lymington (j), Nailsea (w) Group Newbury (w), Richmond (j) St Albans (w), St Austell (m) Seaford (j), Stockport (w) Taunton (j), Treforest (m) Troon (m), Walton (m), Woking (w) Wroughton (w), Wyre Forest (j)

A warm welcome to 60 new members

names appear. It is probably true to say that, for many years, no-one has asked the basic question 'Does Toc H need, or should it in fact have, honorific titles?'

Every so often, the Central Council is asked to rubber stamp the appointment of new Presidents or Vice-Presidents, and, very occasionally, a new Patron or Vice-Patron. The words 'rubber stamp' are used advisedly, because by the time the names are put to Council, the nominees have already been approached and invited, and it would be extremely difficult for Central Council to cancel such invitations. Is it too much to ask that, before the next such occasion, there can be real consultation with the membership on the two related questions: 'Should we have such honorific titles?' and, if so, 'On what criteria should people be chosen?'

The present system seems to exist simply because we have inherited it from early days of Toc H, when society was a lot more 'title conscious' than today, and there is the unstated assumption that it is right 'because we have always done it this way . . . ' That, alone, is not sufficient basis for perpetuating a system which is, arguably, both anachronistic, and perhaps even wrong for a Movement which claims that every person is of unique importance. If we were to have such a full discussion on this issue, it might well serve to remind us that we are committed to a view of the individual, and significance, that is at variance with the way our society tends to view people. That would be of real value.



Toward the Mountain by Alan Paton

Oxford University Press. £12.50

An autobiography may be a carefully prepared case for the defence. Or it may be a collection of gossip designed solely to entertain. Or it may be a consciously shaped work of art. This first volume of Alan Paton's autobiography falls into none of these categories. He writes about himself with remarkable openness and honesty so that in reading this book one has the privilege — and it is a real privilege — of coming to know him at a depth normally only granted to old and trusted friends. Any review must start with the recognition of this sense of privilege.

Towards the Mountain is as its title suggests, the story of a pilgrimage. Like so many South Africans Alan Paton grew up almost completely unaware of the black people who lived in the shadows on the edge of white society. Through friends in the Students' Christian Association he became convinced 'that life must be used in a cause greater than oneself'. As a young man in his first teaching job he became attracted to Toc H, 'partly because of its emphasis on service, partly because of its relative unconcern with religious dogma, partly because I felt it would give some purpose to the aimless lives of so many of the young men of the village'. It was Toc H, he says, that gave him a feeling of responsibility for society ('the motives were I suppose religion, morality, vanity and ambition'). He goes on to say that, at this stage, 'the society for which I was beginning to feel responsible was a white society' (his emphasis). He had not yet begun the pilgrimage which was to be the main theme of his life.

Perhaps the first steps beyond the borders of his own society was his decision to become fluent in Afrikaans. He developed a deep sympathy for the aspirations of the Afrikaaners, defeated in the Boer War and made to feel second class citizens in the land of their birth. This led him in 1938 to participate in the celebration of the Centenary of the Great Trek, when, like many thousands of others from all over South Africa, he travelled to Pretoria by ox-wagon for the laying of the foundation stone of the Voortrekker Monument. At that remarkable celebration of the struggles of Afrikaanerdom the exclusiveness of the mainstream of Afrikaaner thought became all too clear. Alan Paton was on the road to ever wider sympathies and was alienated by this exclusiveness.

'What I had done in good faith and such good will', he says, 'turned to ashes'. He had escaped from narrow English nationalism only to find that Afrikaaner nationalism was even narrower.

In 1935 he began his 13 year stint as Principal of Diepkloof Reformatory for young African delinquents at a time when reformatories for boys were being transferred from the Department of Prisons to the Education Department. He had taught in white middle class schools and had no experience either of Africans or of delinquents. Yet if the choice was surprising it proved to be inspired. The gradual transformation of Diepkloof required a clear vision, persistence and considerable courage. These qualities he proved to have in abundance. He was guided throughout by the conviction that people could only learn the responsibilities of freedom in an atmosphere of freedom. Gradually the locks were removed and the perimeter fence dismantled. The story makes inspiring reading.

At Diepkloof Alan Paton, for the first time in his life, lived and worked with Africans. Yet he remained a member of a quite separate society. His pilgrimage continued, through the intellectual stimulus of service on a Diocesan Commission and through involvement with the Institute of Race Relations. The real change in his life, however came in a sudden moment of enlightenment, a leap of faith, when he went with Mrs Jones, a member of his Board of Management, to visit a village teacher, Mrs Takalami (the 'black woman teacher in distant Darndaland' for whom he wrote the poem reprinted in the new Toc H anthology).* At this point the simple clarity of his prose rises to an eloquent beauty. 'At that time, he writes, 'mv own relations with black people were extremely polite, but I realised that these two had long passed that stage'. Just a month later Edith Jones died and a great congregation, of every colour and every creed, came together to honour her. I knew then', writes Alan Paton, 'that I would never again be able to think primarily in terms of race and nationality. I was no longer a white person but a member of the human race'

He writes warmly of his friendship with many Toc H members, and of their influence on him. He also refers briefly to his break with Toc H, which took place after the period covered by this volume. It came about because Toc H at that time was still a Movement for white people only. We may, perhaps, feel that, in view of the length of his own pilgrimage, he is unnecessarily severe on those whose pilgrimage took a little longer. Toc H in South Africa has long ago reached, at least in its constitutional formulations, a point of complete openness to people of all races. The

challenge which Alan Paton throws down, however, is a personal challenge to each of us. And, writing this in the days immediately following the riots in Brixton, I am acutely conscious that it is a challenge to each of us in Britain. Can we say, with him, 'I am no longer a white person but a member of the human race'?

Alan Paton's portrait of Tubby Clayton is a critical one and some Toc H members may find it painful. The 'streak of phoniness' he saw in him is a part of the truth, but very far from being the whole truth and his retelling in cold print of a cruel story (well known, but, I strongly suspect, apocryphal) seems uncharacteristically vindictive. Perhaps, however, it is a necessary corrective to the uncritical adulation with which our founder is sometimes viewed in Toc H.

I would not wish to end this review on a sour note. The story of the pilgrimage which this book relates is a moving one. The privilege of coming to know Alan Paton through it is one for which this reader at least feels profoundly grateful. The book ends with the publication of Cry the Beloved Country and the freedom and position which the success of that book gave him to embark on the next phase of his life. He was no longer to be a teacher of boys; he had been called to educate a whole nation in the racial facts of life. I look forward eagerly to reading his account of that much tougher assignment.

Ken Prideaux-Brune

* 'The Way of Friendship', an anthology of Toc H writing from 1915 to 1980, compiled by Tom Gulliver. Available from Wendover, price £2 plus 25p (p & p).

Please Note

In our March issue, we published a review of a book by Olive Kendon-called 'Because They Asked'. Since the publisher's address was not given, we have had enquiries about how to buy this excellent book. It is published by The Children's House Society and is available (price £3.65) from them at the following address: 28 Bishopscourt, Radcliffe Road. Croydon, Surrey. (Tel: 01 680 2917).

Broads District was one of the two recent recipients of substantial sums (£730) from Wimpey Marine Ltd in Yarmouth. Wimpey Marine raised money by raffles, a bowling session and a disco and, as this is Wimpey's centenary year, the national company matched all local sums raised, pound for pound. On the left of the picture, Cyril Bowyer is seen receiving the Toc H cheque from Miss Jamilah Ball of Wimpey Marine.





At the beginning of April, Talbot House, Seghill, Newcastle upon Tyne was completely gutted by fire. The work of Talbot House is of such critical importance that desperate efforts are being made to find temporary accommodation until re-building can be completed.

Talbot House was opened in 1974 as a treatment centre for boys aged 11 to 14 who have personality disorders. It is not a home for delinquents. The work there is designed to help jog the boys into developing normal relationships with others. About one third of the original capital cost was met by Toc H gift and loan with the local committee raising the balance of £40,000. Running costs are met by Local Authorities paying for the boys they refer.

Talbot House takes a maximum of 23 boys at one time who live there during the week and spend their weekends at home. The maximum length of stay is one year. The house is staffed generously with teachers and social workers, each one responsible for only two boys.



(Stirlingshire) Joint Branch Denny recently received one of two cheques, each for £193, raised by the 'regulars' of the town's Wheatsheaf Inn. The money is to be devoted to their Club for Handicapped Children which has been running successfully since it was opened by Branch member Mrs M Blair in 1975. The success of the club's meetings owes much to the group of school girls who turn up faithfully each week to help look after the children.



Toc H concert party in the Royal Victoria Hospital, Dundee. The entertainment was provided by members of Broughty Ferry Baptist Church Youth Fellowship.

JESUS & THE KINGDO

So far, in thinking about the Kingdom, we have been considering what Jesus said in His parables. That leads us to see the life of the Kingdom demonstrated day by day in His life. It is a demonstration of the Kingdom in all its full richness, and if we were to try to encompass it all, it would take for ever. Instead, we'll examine just a few of the things that He did — enough to give us a kind of window. I want to begin with the calling of the disciples.

Towards the end of his first chapter, St John recounts how Jesus goes to hear John the Baptist. John points Him out to his own disciples as the Lamb of God, and two of them go to meet Jesus. They ask Him where He lives. 'Come and see', He says, and they go and stay with Him for the rest of the day. According to St John, one of those who followed Jesus to his home was Andrew, who, the very next day, went off to bring his brother Peter the news that they had found the Messiah, and to take him to Jesus. The next day Philip was drawn into that close circle, and he in his turn found Nathaniel. Nathaniel was sceptical of the whole thing - after all, did anything good ever come out of that hole Nazareth? 'Come and see', said Philip, and he came, and saw, and was captivated immediately, having seen in a flash the whole truth about Jesus - 'Rabbi, You are the Son of God, You are the King of Israel'.

In this series of incidents several things become plain. The first is the theme of 'Come and see', that simple and genuine warm invitation that so often is all that is needed, and so often is all that is lacking. 'Come and see', said Jesus. 'My Kingdom is not shrouded in mystery, nor does it require esoteric knowledge. You won't have to make all kinds of lengthy or costly special preparations; you need no special clothes; there is no secret password. It was intended from the beginning that you should be members of My Kingdom, and it is for that purpose that you were created, so come and see, just as you are - you are most welcome." That open-ness to all is a characteristic of the Kingdom which Jesus displayed throughout His ministry, and it remains a characteristic of the Kingdom and of those who are its members to this day. 'Come and see', said Jesus, and Andrew, and Philip, and many, many others, who came humbly, out of honest curiosity, or

even in honest scepticism, were captivated, swept up, engulfed, and made whole. 'Come and see' — it is a characteristic of the Kingdom which we cannot afford to set aside.

A second important thing to note here is the chain reaction which such open-ness sets up. People were unable to keep it to themselves: according to St John, those whom Jesus had found simply had to go out and find others. If you read again the latter half of the first chapter of St John's Gospel, you will notice the bubbling enthusiasm there. Philip and Andrew just could not keep this thing to themselves -'We have found the Messiah!' That chain reaction grew - slowly at first - until, with the coming of Pentecost, and then the coming of St Paul, it broke out in all directions, and Christians ever since have been compelled to share their good news.

Immediately after all this in St John's Gospel comes the story of the wedding at Cana. To understand it you need to capture the wedding atmosphere -the joy, the happiness, the laughter and the fun. That's the context in which this event took place, and that was the situation in which at least a part of every host's nightmare came true - he hadn't got in enough to drink, and his guests, the greedy lot, had drunk it all. It must have been at this point that Mary said to Jesus, 'Look, can't you do something to help? Much has been made out of Jesus' reply to His mother. On the face of it, it sounds stern to the point of being rude. But catch that atmosphere again - cheerful laughter, mingled with amused embarrassment - and I'm quite sure that what He was really saying, was something like, Now, mother, just what are you letting me in for now?' I feel that that interpretation is far more in keeping with what followed, which was the turning of rather a lot of water into the best wine that the guests had ever tasted. Here, too, a characteristic of the Kingdom is displayed, which can only be described as a warmth and a sense of delight in ordinary human things and deep human relationships. Here, too, is an irrepressible sense of fun and generosity - 180 gallons of wine is enough to cause a good deal of merriment at any party! There is warmth, and generosity and fun in the Kingdom of God and of his Christ. It is attractive to people because it values people for all that they're worth, which is a good deal

more than they had ever suspected. And yet it can be frozen out by a kind of cold austerity, and that, when it happens, is a tragedy.

Early in Jesus' ministry, He ran head on into the religious legal system of his time and into those whose social position and way of life depended upon keeping things the way they were. A frequent issue was the question of Sabbath laws. A large selection of Jewish law was dedicated to telling people precisely what they could and could not do on the Sabbath and it went into the most intimate and precise detail. There was, for instance, a whole section devoted to the question of how far one could walk on the Sabbath, given imaginable every of circumstances. And it went further than that - not only did the Law tell you how far you could walk, why, and where, or to whom, but what you could do while you were walking. You could not, for instance, pick things, for that would be to work, and you may remember that the disciples got into trouble for doing just that. But the Law did not end there. That would still leave another hugely important area without proper legislation. What should you wear? Another whole section dealt with clothing - whether it should be bright, not so bright, rather quiet, or just plain dull. It had, of course, to regulate how much people wore, for to wear too much would be to engage in unnnecessary work. Partly for that reason women were not permitted to wear jewellery on the Sabbath. And so it went on, even to laying down the number of nails you had in your shoes or sandals which you wore to go for your walk - a walk within the prescribed distance, of course, for an allowable reason, and not wearing more than you should. After all, carting around too many nails in one's shoes is just like wearing too much clothing - it's unnecessary work.

Of course, that meant that the ways in which you could help other people on the Sabbath were strictly limited, and needed to be planned well ahead so that no work was done above and beyond that which was allowed. Most things had to be dealt with by 6 pm on Friday or left until after 6 pm on Saturday. By and large, emergencies involving people were not encouraged. On the other hand, if your donkey happened to fall into a well, then you were free to disregard all that lot,

wear what you liked, go wherever it was necessary to go, and work like mad to save it! The world has never been without people who enjoy inflicting that kind of legalism on themselves and their fellows. For the average Jew it must have been a situation in which breaking the Law was inevitable. For the conscientious Jew it must have meant the strain of unending guilt, which, for some of the Temple authorities, was a good thing, since it meant that the flow of money spent on sacrifices offered to atone for that sin never dried up!

Collisions between Jesus and that kind of system were inevitable, and they occurred frequently. One such occasion we have already mentioned. Jesus and His disciples were walking through a cornfield one Sabbath, and were seen to pick ears of corn, rub them to get rid of the chaff, and eat them. They were gathering and preparing food on the Sabbath, eating with unwashed hands and without making the proper ritual preparations, and propbably half a dozen other things as well. And of course, the Pharisees, never ones to pass up an opportunity, seized it with both hands and protested to Jesus. A sharp exchange followed, in the course of which Jesus told them that they had got it all wrong, 'The Sabbath was made for man, not man for the Sabbath', he said.

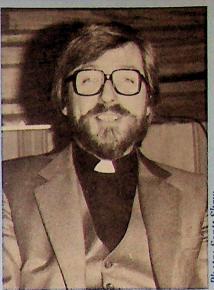
According to St Matthew, another and far more serious clash occurred later that same Sabbath day when Jesus went into the synagogue. Other accounts of similar events suggest that Jesus was 'set up' that a trap had been deliberately set to catch him out. In any event, the Pharisees made the most of what followed. Among the worshippers was a disabled man - he had an arm which was deformed, either from birth or as the result of some illness or accident. He had been presented to Jesus. Is it lawful to heal on the Sabbath, or not?' He was asked. Jesus again made it quite plain that they had got it wrong. 'If one of you had one sheep and it fell down a hole, you would go and get it out. Don't you think that a man is more important than a sheep? . . . And He healed the man.

In these incidents we have seen demonstrated two crucial characteristics of the Kingdom. The first is freedom.

'The Sabbath was made for man, not man for the Sabbath', said Jesus. It is the world that is bound up in red tape, rules and regulations, not the Kingdom. Not that there are no rules, but that the rules are those that set men free. St Augustine who, in the early years of his life was certainly no saint, once prayed, 'Lord, make me perfect - but not vet'. He had not then grasped the nature of the rules of the Kingdom, and was afraid that he would find himself restricted and confined. Later he was able to write 'Love God and do what you will'. By then he had seen what it was all about. The Pharisees had confused freedom with licence but Jesus had not.

The second characteristic of the Kingdom displayed here is one which is shown in the whole of the Incarnation - Jesus gives the highest priority to the claims of compassion. It is in His compassion that we see most clearly the love of the Father at work among men and women. Nowhere do we hear of Him turning His back on anyone in need of help. (Sometimes that help was not acceptable, as in the case of the rich young man who wanted Jesus's advice on what he should do to enter the Kingdom. 'Sell all you have and give it to the poor', he was told.) But help was never withheld. Even when Jesus had crossed the lake with His disciples to find peace and quiet for a few days and found instead a great crowd waiting - even then, tired though He must have been, He spent the day healing, listening, teaching, giving endlessly of Himself, and finally feeding them all before He sent them home. The only point at which He withdrew was when the crowd began to press to crown Him

His compassion is endless, and He reserves his strongest condemnation for those who show none. That was, in part, the basis of His conflict with the Pharisees - it was not so much that they clung to the Law, but that by their use of the Law, and their over strict interpretation of it, they betraved a lack of compassion. Here were people who would screw the last ounce of anything out of anyone if they felt that the Law required it. As is so often the case, they were afflicted with a monumental sense of pride - I thank you, God, that I am not as other men, grasping, unjust, adulterous, and particularly that I am not like this tax



collector here. I fast twice a week; I pay tithes on all that I possess'. Such a man does not understand compassion, and may have no wish to do so. He may not admit the claim of another's needs, nor may he be aware of his own needs. He knows only rights under the Law, for others and for himself.

Compassion shatters that world, and time and again Jesus showed that compassion overrules all law, because it is the expression of that law which transcends all others, the law of love.

'The fruits of the Spirit are love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self control. We have already noted that these might also be referred to as the signs of the Kingdom. As you study the personality of Jesus it is clear that these signs are everywhere present in His life, and are brought to fulfilment in it. In Him the characteristic signs of the Kingdom are lived to the full, and if we wish to deepen our understanding and knowledge and experience of that Kingdom, then ultimately it is from Jesus that we must learn. In order that we might learn and grow He offers us not just His teaching, to which a merely intellectual assent may be given; not just His example, for which a purely emotive response can be made; He offers His whole incarnate self, to which, in the end, we can respond only with our whole selves.

Concluded

We will Remember...

Lack of space has compelled us to hold over some obituary notices received. We hope to include these in future issues.

We regret to announce the death of the following members:

In February
Stanley C Brooks (Horton Kirby)
Eva Chalmers (Enfield)
W E Cyril Clook (St Austell)
Archibald E Hammersley (Southdown
District)
Marjoric R Spear (Burraton)

In March Ethel Bettney (Ecclesfield) Hetty W Edmunds (Eastbourne) Eric S Farris (Torquay) Frederick A Harries (Troon) Ernest E Holloway (Cosham and Waterlooville) Robert M Jones (Conway) Frank G Lyons (Codsall) C W 'Pop' Matson (Ilminster) Bluebell N Norgate (Chepstow) A G 'Bert' Mumford (Wyre Forest) Victor G Rogers (Southend-on-Sea) E Mary Smith (Minster-in-Sheppey) Selena Smith (Darlington) Charles A Warland (Mill Hill) W R 'Bill' Warren (Strode Park & Herne)

In April
Charles E Bridgman (Goring-by-Sea)
Stanley W Bridle (Wellington)
F W 'Bill' Edwards (St Annes)
Elsie Stevens (Nottingham)
Victor Toop (Denton)
Canon F John Webdell (Norwich District)
Roy T A Wheeler (Bognor Regis)

Dorothy Fountain, Chairman of Enfield Women's Branch, died in December. She was 77 years 'young' and had gone through a long illness with unfailing cheerfulness. Her membership, spanning 50 years, started in Uxbridge. Always tireless in her efforts for Branch and District, she had held a number of offices in the Movement. Dorothy often visited her son in Tasmania and over the years built up many contacts with Toc H Australia. Her Branch say: '... We shall all miss her keen interest, her spiritual guidance and ... her cheerfulness in times of stress'.

Parkhurst (IOW) Men's Branch report the death of two of their members. Recently Ronald ('Tonny') Cole, who founded their Branch in 1947, died at the age of 77. For the past few years, since moving from the IOW, he has been a Builder. In October 1980, Sydney Holloway died. He had been an active Branch member for some three years after moving to the IOW from Wolverhampton. Regular readers may remember Sid's article 'People and Work' in our May 1980 issue.

Sheffield Joint Branch write to tell us that Winifred Nuttall died on 22 January after an illness bravely borne. Winnie had been a member of one or other of the Sheffield Branches for some 50 years and had held office at Branch, District, Area and Regional level. She had also served on the Management Committee of the former Sheffield Mark and had been a Central Councillor. For many years she had been a member of the Standing Conference of Women's Organisations. had sat on their Panel and served as their Treasurer. Winnie earned wide respect and 'whatever job she did was done with a willing heart'. Her life was lived to the full with 'Toc H as the springboard to all her other activities'. She will be greatly missed by all the members of her Branch.

The many friends of Frances Taylor will be sorry to hear of her death on 11 January at the age of 90 ... Frances was a Builder at the time of her death but her membership went back to early LWH days. I first met her in the late 1940s when I transferred to the Brighton and Hove Branch of which she was Pilot, and she was always on hand for consultation and advice. I came to know her well when we worked together at the old 'Gateway Club' for the handicapped and we never lost touch . . . Despite her own disabilities, Frances had wonderful gifts of wisdom and understanding and a bright spirit. She will be sadly missed by us all. We extend our sympathy to her sister and family and remember with thanks all that Frances contributed to the Movement.'

FGL.

Charles William (Bill) Lloyd, a much loved member of Llandrindod Wells Branch, died in February at the age of 81. Bill had been an active member in Nottingham until some ten years ago when he moved to Wales. Here he became an enthusiastic participant in all the Branch's activities, taking particular interest in all forms of work with the elderly. Bill was a Great War veteran and spent 1918 in a German PoW camp - an experience which seriously undermined his health. His Branch write to say how much they miss him. We all send our sympathy to his wife Winifred and daughter Myfanwy.

By the death of E C (Cyril) Clook in February, Toc H has lost a stalwart member, known and respected throughout Cornwall and the SW.

Cyril first met Toc M more than 50 years ago when he was an agricultural student. Though a very busy farmer, who

also did his own milk delivery round, he was always on hand to help. In 1939, when St Austell Branch re-started, Cyril's knowledge of local needs was invaluable and he became one of the Branch's most dedicated workers. Ever since, he has been a source of enthusiasm and encouragement at all Toc H levels in the Region, holding Branch and District Office and serving as Central Councillor and as a member of the REC.

For many years, Cyril represented Toe H as chairman of the League of Friends of a local old persons' home where he was known by staff and residents as a true friend. His ready sympathy and his sense of humour endeared him to a wide circle of friends.

PTR

Roger Obray, retiring Central Councillor for Medway and Sheppey District, was tragically killed in a road accident in London on 11 February at the early age of 41. He was Secretary (and a founder member) of Twydall Joint Branch and a great lover of the whole Movement. He was also a sidesman and member of his local Church Council and, amongst many other interests and activities, treasurer of the local Disabled Income Group. Roger took part in a number of Toc H projects, again showing his deep concern for the handicapped and the disabled.

Revd 'Polly' Perkins, SE Staff Padre, led the prayers at his funeral at which a congregation of 200 people, including the Mayor and Mayoress of Gillingham, bore witness to the large circle of friends he had made and to the great affection and high esteem in which he was held by all who knew him.

MBP

Eva Chalmers of Enfield Women's Branch died in February. Eva first joined the Movement in 1937 at Ponders End where she was Branch Treasurer more than once. Later she transferred to Hoddesdon and finally to Enfield. She put a great deal of hard work into the Movement and got much enjoyment from it. In recent years, Eva was in poor health but her interest and her will to serve remained to the end.

Frederick Arthur Harries of Troon (Cornwall) Men's Branch died recently at the age of 87. Fred was born in S Wales and served with the Royal Engineers in WWI. His work as a locomotive driver took him to Slough where he first joined Toc 11. He had been a much loved Troon member since 1964.

We give thanks for their lives



Ilminster (Somerset) Men's Branch ended a very active year by handing over to the town a seat dedicated to the memory of Miss Kathleen ('Kathie') North — a dear friend to the Branch and a willing helper, (See also 'In Brief' in this issue.)



Members of Accrington Joint Branch share in the N Wales and NW Region's marathon 1981 sponsored 'knit in'. Money raised is for local and Regional Toc II funds and the finished blankets are destined for S India.



KF &

Photo: Trevor Adams, Garth Dawson Photography

Patients of Eastry Hospital enjoying their annual Toc H party and film show.





In Brief.

Woking Joint Branch write to tell us that one of their active members -Egerton F Spanton - has been elected Mayor of Woking for the coming year,

took and office on 3 May. Egerton is much travelled He man, first joined the Movement Buenos



Aires but has also lived in Trinidad, Rio and Rome and, his Branch says, was involved with Service Clubs in India during the war. We all send our best wishes for a successful term of office.

Revd 'Polly' Perkins has sent us a sheaf of news items from the South East, 1981 began with the arrival of the new Kent minibus (the third since 1975). Their first bus presented by Edenbridge Branch cost £100 and, after two and a half years of service, was sold for £80. Their second bus was also run for more than two years and was then sold for £130 more than it cost! The third - a four year old Ford Transit - has a number of modifications. Its cost (£1,725) was raised in less than a year by Borough Green, Welling and Gillingham Branches plus one coffee day and help from the Borough Green Beavers and Gingerbread Maidstone - two non-Toc H - Blind Social Club. At the end of February organisations who have close association with local Branches.

Polly tells us, too, of an additional service we can offer to those who live alone, or fear being out alone at night. The item is called 'Shrill Alarm'. Shrill Alarms' are like large cigarette lighters (4" high, 34" diameter). On being pressed they let off a very high pitched sound (guaranteed to scare the daylight out of anyone) which can be heard in the street

when operated in the front room of a house. Toc H are supplying them in Rochester through Age Concern to elderly people wishing to have them. The normal Retail Price for a Shrill Alarm is £3.45. Polly can get them at a greatly reduced price as follows:

Order for £25 or more: £1.82 each (refills £1.06)

Bulk Order for 500 or more: £1.49 each (refills 90p)

If enough Branches became interested in either supplying them free to the elderly or lonely, or by selling them to those who wished to have one, then a bulk order could be placed and everyone would get them for less than half price! It's an idea worth thinking about and looking at. If interested, please contact: Revd M B ('Polly') Perkins, 20 Gordon Terrace, Rochester, Kent. Tel: 0634 402414.

Downend (Bristol) Women's Branch recently held a highly enjoyable and successful 'Thank You' Guest Night. Most of the 40 people attending the function (held in the Branch Room) had helped Toc H during the past few years. There were wine and light refreshments, discreet background music and, of course, plenty of chatter! An impressive display of literature and photographs was mounted and a Branch member gave the gathering comprehensive account of Toc H activities in the area. This warm and welcoming evening was much appreciated.



More news from the Acton Toc H they celebrated their 50th anniversary with a Golden Jubilee party, attended by some 80 people - blind and disabled club members, helpers, entertainers and volunteer drivers. After a splendid tea, each member received a gold wrapped gift. The birthday entertainment was provided by the former Acton Police Concert Party who have performed at these functions for the past 31 years. This club's running is financed by a whist

drive (run by Inner Wheel) plus two dances and two jumble sales a year. An offshoot of the Club is the Venturers (Blind) Drama Group, whose next production is the play 'A Tomb with a View'. The local authority is honouring Toc H and the Blind Club with a floral display in Acton's town centre this summer.

- In early April, Bakewell (Derbys) Joint Branch entertained more than 200 senior citizens to an evening concert and the Branch sends its warm thanks to all those who helped make the evening such a success. Two coaches provided transport and each person present received a gift. There was a first class show provided by the Gladys Wilson Concert Party, all of whose performances are for charity.
- Thanet District Secretary Howard Hall points out that they are in the middle of a summer holiday centre. All the Thanet Branches in Broadstairs, Margate, Ramsgate, Herne Bay, Whitstable and Canterbury offer a warm welcome to Toc H visitors at their meetings and love to hear of Toc H activities in other areas. Anyone who wants to be put in touch with the Branch nearest to his holiday address in this part of Kent is invited to telephone Howard on Thanet (0843) 32306.
- Goring-by-Sea (W Sussex) Men's has just celebrated its 21st birthday and their Secretary writes to tell us their story - a story of patience and hard work which may well have some point today for Branches planning extension work. After some four years of spade work, Worthing Branch designated two of their members in 1960 to work towards building up a new group in Goring. The two men gave themselves three months for the task. A preliminary meeting of interested people, attended by staff members Cyril Cattell (now Vice-Chairman of the CEC) and Harry Leach was held on 1 March, and was followed by regular weekly meetings. The new group was recognised officially on 4 April and one week later, received its Rushlight

The NE Region now have three 'Toc H and Jimmy Savile' caravans at Whitley Bay and Berwick. They are used to provide holidays for families from the NE who have at least one member with a physical or mental handicap. They are fully used — by well over 200 people last year — and many needy families have to be turned down. This year the Region has launched a special appeal to help them buy a fourth caravan. If you want more information or are prepared to help with a donation, please write to: David Mayhew, 20 Whickham View, Newcastle upon Tyne NE15 6SY.

from Worthing's Chairman. The Group finally achieved full Branch status on 13 May 1961 and its Chairman received the Lamp from Cyril Cattell on 17 July 1961. And the Branch has never looked back. With a short break in January each year, they have held regular weekly meetings ever since - currently with more than a 90% attendance. Of the three surviving founder members, two are still in the Branch which has passed on a strong spirit of fellowship embracing all new members. Goring-by-Sea Branch owes a great debt to Sydney Burkinshaw who has conscientiously kept their log since 1964. This carefully typed record of the Branch's operations already covers more than 600 pages.

- Troon (Cornwall) Branch write to let holidaymakers know that both Troon Branches are meeting this year in the town's Methodist Chapel. The ladies meet on Wednesdays at 7.30 pm and the men on Fridays at 7.30 pm. If you are in the area in mid-August, don't forget that on 15 August the same building will be housing Troon's 41st Annual Toc H Horticultural Show always a summer highlight!
- Ilminster (Somerset) Men's Branch had a very full report of their AGM in their local newspaper recently. Though the Branch has dropped in membership slightly, it has had a splendidly active year of service to their community. The report mentions the gift of a new public seat to the town (picture elsewhere in this issue), a summer outing for the old, Christmas parcels for the housebound and a variety of help at Vaughan Lee House. Also reported were Christmas Eve carols in the Market Square, help in the formation of a new Save the Children branch, regular care of Orchard Vale flower beds and a year of co-operation with the Lions. The Branch gave a number of local donations and, to mark IYDP, plans to provide equipment for sick and disabled people. With typical Toc H modesty, the Branch Treasurer said 'I think that the year has been on the whole successful . . . '!

THE FOUR POINTS

These are some reflections on the Four Points (as expressed in the Main Resolution) by a friend who is not a Toc H member. This is how they came to be written. The oldest member of Sudbury (Suffolk) Branch is Mrs E Kemp. ('Kempy'). Kempy is in her 91st year and a resident of an old persons' home. Jack Andrews is a fellow resident who helps Kempy with her fetching and carrying

and takes her out in her wheelchair. After one of their many long discussions about Toc H, Kempy challenged Jack to set down on paper how he saw the Four Points: this is what he wrote. Incidentally, Kempy still carries out the valuable task of sorting and dispatching the used stamps collected by the Branch — a task she has performed faithfully for many years. — Editor

These are all vague precepts. Shall we examine them more closely to see if we can understand more clearly what they mean, and, if we approve them, perhaps use them as a guide to conduct?

Let us take them in order. The first one asks us 'To think fairly'. We don't normally use the word 'fairly' in association with the verb 'think'. We think logically if we think correctly. Logically means in accordance with the rules of thought. The word 'fair' is applied more commonly to our conduct or to our judgments. However, the meaning of the expression 'to think fairly' means impartially or equitably. But to get at the real meaning intended I think we should transcribe it boldly, and without regard to particular words. I think the real meaning is 'Be charitable in judging others'. That is not quite the same because, if you are fair, you give what is due, and, if charitable, more than is due. But the meaning I give is the underlying meaning and it is something to which we willingly give assent. Yes, we ought to think well of others as far as we possibly can.

The meaning of precept number two ('To build bravely') is not so obvious. Whatever can it mean? And why 'bravely'. In the face of the odds? It can't really mean build at all; it must be simply a metaphor. But when a man builds, he constructs something that is useful afterwards — to live in, or work in, or to provide shelter for animals or humans. So this is simply an exhortation to let your good deeds shine like a light in a naughty world. In other words, do something useful and good and do it bravely, that is even if you think it will fall down, or come to nothing directly afterwards, still do it.

The third one is 'To love widely'. This lends itself to misunderstanding. It can't mean love in any erotic sense, and must mean 'agape' — selfless brotherly love. It It is, in fact, a transcript of the biblical

injunction to love your neighbour as yourself, and is better expressed in that original form. 'Agape' is difficult to realise, but we are told we ought to attempt it. You love your neighbour in this sense when you desire his good even when you dislike him as a person. It is, I think, a fact of general experience that by doing good to one you are not particularly fond of, you learn to become more sympathetic towards that person.

The last precept ('To witness humbly') must be addressed to the Christian believer, since it would be unintelligible to a non-Christian. The Bible puts it this way (Matthew 5): 'Let your light shine brightly before men that they may see your good works, and glorify your Father which is in Heaven'. It is a generalisation. It would include not only your actions, your thoughts and your words, but also talking about your faith — something most of us find extremely hard to do.

These four points we may then express differently, and more plainly and briefly by re-stating them as follows:

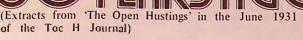
- 1. Be Kind
- 2. Do Good
- 3. Love your neighbour
- 4. Proclaim the faith

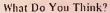
All of these principles are admirable and to be commended. And we do in a halting and unsatisfactory kind of way endeavour to live up to them. As set down in the Toc H code I do not think they are as well expressed as they might be. Nor are they in the paraphrase I have suggested—that is too cursory.

But after these reflections we may say we understand the Four Points more fully, and agree with them, and would like to live up to them if possible.

So we will say the final word.

The spirit is indeed willing, but the flesh is weak.





I have just read through the May Journal and . . . tried to fathom out how it is that such a low percentage of members read it.

Unfortunately there exists the fellow who is convinced of the unsurpassed ideals of Toc H but who cannot be bothered to read the Journal. Their reasons are many, but surely the commonest is that the literature is not attractive to them. Very often a fellow of this type will buy a Journal, as a duty, and never read it. I am positive that the number who genuinely cannot afford 6d a month is a very small percentage indeed. Then how are the ranks of the readers to be increased?

I offer one or two suggestions . . .

Firstly: Devote at least two pages to reports on Toc H Sports, Cricket and Tennis in the summer, Rugger and Soccer in the winter . . .

- Introduce light humour, such as cartoons, amusing nonsense, jokes, puzzles, limericks, tongue twisters, etc . . .
- Each month a short story of an unorthodox Journal type could be included with advantage, such as school yarns, adventure, travel or detective stories, hobbies, or historical biographies.
- Include articles on matters of current interest, etc., such as dirt track racing, the Spanish Republic, the liner Empress of Britain, cinemas, and theatres, RCs in Toc H, the world depression, and so on
- Publish the Journal so that Secretaries have a chance to get it to members during the first few days of the month . . . I have noticed the psychological effect on a fellow being presented with a Journal out of a month. It is like being given a week old paper.

Finally I would say that I do not criticise the Journal at all but just wish that its circulation could be increased. . An Anon Fulham Member

Speakers: Please Note

I wish to protest against the worst failing in Toc H today. It is a cult which affects our Lords of Officialdom, and which they, in turn, inflict on members generally. As the months pass, one after another of the Mighty Ones Who Rule us falls victim to this ailment - I speak of the complex for inordinate use of metaphor - mixed and unmixed.

In the early days of Toc H, the first potential victims began referring to the movement as a Great Game to be played. or a Power House of Service. Well and good, for the similitude was apt and greatly helped to drive home the point. But the scourge has spread, culminating in the ghastly manifestations of its potency in the speeches heard at the recent office-bearers' conference at Cottesloe.

As usual, Toc H started off by being a Power House from which we received the vital impulses which enable us to carry on Works of Service throughout the week. The picture was just becoming really clear, when an integral part of the movement - the individual unit - was magically changed from a fifteen hundred kilowatt generator into a Roadside Bowser, where it was possible to take in Toc H spirit. Resigned to our fate, we were diligently attending to our Petrol Pumps when another twist of the tongue (and kink of the mind) transformed the movement into a vast Football Match. It was a joy to see us running down the Field of Service, marking the Ball of Self Sacrifice, and finally kicking it through the Goals of Rent Paid; but it became a little disconcerting when the versatile referee-cum-jobmaster ordered the team to 'scrum down' on a particularly big job (er - that is Ball). We gave the game up in disgust and decided on a maritime career. No sooner were we launched in the form of a Steamer driven by the Twin Screws of Fellowship and Sacrifice than we encountered seas, fraught with shoals, rocks and narrows', and had to take aboard a Pilot, who was obligingly cruising about the vicinity. It would seem that this gentleman was a disturbing factor, for we were a contented crew (1 mean, Ship), and naturally resented his converting us into a Mountain Stream at a moment's notice. However, thus we proceeded, gathering volume and strength as we went, and ever and anon being joined by other little streams en route, indicating that our destiny would probably be a Large and Powerful River free from the algae of Slackness, we hope. But, wait! There was no such fluid destiny before us because, by now, we had become a Living War Memorial rather a welcome and restful role after vicissitudes of our recent transfigurations.

There must be something in our make-up which is truly marine and this trait soon banished the peacefulness of life as an animated obelisk, and so we became an

Armada of Fellowship on the High Sea of Wordliness. Probably the speaker responsible for this last figure of speech remembered the fate of all Armadas and avoided making the faux pas too obvious by tactfully prosecuting the simile no further. The Grand Armada called for a pretentious substitute and so we had the Glory of Metaphorical Glories. We became, individually or en masse, I am not clear which, a Radiologist who saw beneath the surface of the world. Now that I think of it, though, it was the Jobbie (or the Pilot) who was the Radiologist and we of the rank and file were the human X-Ray Machines. which enabled him to peer into the minds of men.

Whether, as the affliction advances, our rulers will be able to better this effort. only time will show; certainly it can be pushed a little further. We have the Radiologist, why not transform us (we are used to it now) into the patients, or, better still, the patient's inside? Surely the possibilities and scope of the Gastro-Intestinal Metaphor are too patent to require enumeration . . .

Guildford Western Australia

He and She

At the Family Gathering Tubby spoke of the 'Darby and Joan ideal'. The preliminary stage in the formation of the family unit is the meeting of young men and women. The subject is usually treated with conventional levity, but I suggest that it is also one for serious thought.

There is a large number of young people whose only opportunity for pairing off is under circumstances of the backdoor and street corner variety. Let us take the instance of a girl in domestic service. She spends her evening out at the cinema with a girl friend and on the way home, her head full of screen romance, sees a likely looking 'boy' in the street. They speak and arrange to go out together the following week. Thus begins an interminable series of walks, chiefly in the dark, and, funds permitting, of visits to the cinema, where their imagination and emotions are stimulated. By this time they are probably bored with each other, though they would not admit it even to themselves, and they possibly try to enliven their relationship by the means suggested to them by the films, and to which Nature is urging them.

Some social workers would say that clubs would prevent the whole situation by providing occupation and an outlet for their social instincts, but surely these clubs, being for either boys or girls but not both, are merely palliatives? The desire for the company of a member of the opposite sex is natural and healthy, and if young people are kept from that companionship for long the reaction will

Please Note TocH Summer School

Bangor 29 June - 4 July 1981

The theme of this year's Bangor Summer School is 'The Fourth World'. More and more of us see the 'Big Things' of the world going wrong. If ordinary people are to share in the control of their lives, these problems must be 'scaled down' to community and neighbourhood levels. Discussions will centre round different aspects of this approach to national and social problems. The list of distinguished speakers includes Emlyn Sherrington (Lecturer in History at UCNW), Canon Glyndwr Williams and the Dean of Bangor.

The cost of the week is £37.50 (hostel fee) plus £1.50 (conference fee).

All enquiries and bookings, please, to: Cyril H Carrier, 367 Hungerford Road, Crewe, Cheshire. (Tel: 0270 582 870).

IBT

Several readers have written to tell us about the International Broadcasting Trust. This body has been set up by 50 concerned organisations to produce TV programmes about the Third World and to sell these to the new Fourth Television Channel — due to start broadcasting late in 1982. So far, they have proposals for 20 programmes and plan to buy a further 20 films from developing countries and to organise 12 studio discussions.

You can get full information about this Trust by writing to: J Ann Zammit, Co-Ordinator, International Broadcasting Trust, 9 (Ipper Berkeley Street, London WIHSBY.

Christians Abroad

Two years on

Two years ago, *Point Three* published an article on Christians Abroad (March 1979). We were then at the beginning of a new programme, encouraged by churches overseas to send them the names of British people so that they could welcome them into their community. The article described how we were setting about this. What has happened since?

How did Employers in Britain Respond?

Over 100 employers have been asked to pass on the card which we illustrated in our article. About half responded helpfully, and tried to interest their employees in us. We know of 15 people who got in touch with us as a result. To this must be added about 200 who came to us through other channels — a small number in the total going to live abroad, but a larger number than we had anticipated.

Who Has Been Introduced?

Amongst them have been bankers and personnel managers, researchers and students, accountants and architects, businessmen and engineers, agriculturalists and geophysicists, teachers and doctors, tourists and housewives. They have described their church tradition as Quakers and Roman Catholics, Baptists and Anglicans, URC and Assemblies of God, Methodists and Christadelphians, Presbyterians and Interdenominational.

They have gone to 60 different countries, and shared in cultures as wide apart as Middle Eastern Islam and Chinese Communism, Pacific Islanders and Continental Africans, Latin Americans and Central Europeans.

What About Toc H?

Alas, scrutiny of all our records does not show anybody introduced to us by Toc H! Perhaps its world wide links mean that it does not need our additional contacts, but remember — we are here to help whatever the country, or employer or denomination. Ring us and try!

CHRISTIANS ABROAD

15 Tufton Street London SW1P 3QQ

We are an ecumenical body supported by
Mission agencies of the British Council of Churches
the Catholic Fund for Overseas Development
Christian Aid
and the Ministry of Overseas Development

We assist anybody going to work overseas by

- introducing them to somebody in Britain who knows the country
- telling them about short briefing courses
- arranging an introduction to the local church

DAVID TEMPLE General Secretary

Telephone: 01-222 2165

be unhealthily strong. I am not trying to minimise the splendid work done by these clubs, but I am suggesting that there is a widespread need for clubs, or some other form of organisation, of another type. Mixed clubs of a purely recreational nature would have many disadvantages. Might not some form of mixed Rangers and Rovers, where members would work as well as play together, be found possible?

I submit that something is needed to counteract the ill effects of the continuous segregation of the sexes that is the practice in nearly every educational and social organisation in this country. Surely it is adding very considerably to the difficulties of young married people if, through no fault of their own, they have never learnt to adjust themselves to the peculiarities of the opposite sex and if their relationship before marriage has

been of an entirely frivolous and, in many cases, of a furtive nature. Is there no practical way of giving young people opportunities of meeting and of forming healthy friendships and attachments in an atmosphere conducive to mutual understanding and respect for each others' serious capabilities? If there is such a way, might it not be a matter for the attention of Toc H?

Janet Buckley

Small Ads

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 5p a word (minimum 50p) to Point Three Magazine, Rates of display advertisements can be obtained from the Editorial Office, Toc H, 1 Forest Close, Wendover. Telephone: 0296 623911.

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc gold stamped to your requirements. Details: Northern Novelties, Bradford BD1 3HE.

Weymouth – Bed, breakfast and evening meal. Open all year including Christmas. Winter weekend breaks from £14.50. Weeks from £44. Bar, free parking. Coach parties and children welcome. Mrs J Cole, Kirtleton House, 21 Kirtleton Avenue, Weymouth. Telephone: 0305 785296.



Bruges, Belgium. Hotel Jacobs, (established 50 years) welcomes Toc H parties and individual visitors to this lovely old city within easy reach of other famous cities of art, and of the coast. Comfortable, modernised hotel.

Quiet situation. Parking, English spoken. Strongly recommended. Bed and breakfast only. Mr Jules Lietaert, Hotel Jacobs, Baliestraat 1, Bruges, 8000. Telephone: 010-32-50 3398 31/32.

Folkestone, The Adams Family offer you that comfort and service you deserve for your holiday. Comfortable rooms fully centrally heated, good home cooking and good fellowship, we're Toc H members of course. Groups, retreats, seminars, parties of 10 or more at special rates. Brochure and terms on request. Bright & Lil Adams, Claremont Private Hotel, Claremont Road, Folkestone, Kent. Tel. Folkestone (0303) 54897.

Christian Singles Holidays/Houseparties/Tours – Switzerland, Devon, Scotland, Sussex. Friendship contacts. Group activities. Nationwide. Christian Friendship Fellowship, Dept/B23, Edenthorpe, Doncaster. (sue).

Caravan, Clacton. Toc H families welcome. 6 berth, fully equipped, 100 yards from sea, good facilities for children. Social club and heated swimming pool and shops. British Rail from Liverpool Street. Coaches from London to site. Local bus service. Season: 6-13, 13-20, 20-27 June; 27 June - 4 July, 4-11, 11-18 July; 5-12, 12-19, 19-26 Sept. £36 per week. Full details and map from Mrs Burgess, 6 Upper Park Road, Clacton, Essex. Tel: 0255 29428. SAE please.

Weymouth - Homely Guest House, Accommodation, bed and breakfast or bed, breakfast and evening meal. Access at all times, Reasonable rates. Reductions early/late season. Mrs Allen, 'Shankra', 124 Abbotsbury Road, Weymouth. Telephone: 0305 785467.

Sinderhope Christian Youth Hostel, Allendale, Northumberland. Beautiful peaceful countryside. Sleeps 14, 'basic grade', very reasonable. Some dates still available. Tel: Gordon Johnson 0632 (Newcastle) 610752 (day), 882216 (evenings).

North Buckinghamshire. For properties in the area between £10,000 and £30,000, please contact Bonner & Son, Chartered Surveyors, 12 Market Square, Buckingham.
Telephone: 028 02 2301.

This is to tell you about



YOURS is a lively but authoritative news magazine, especially designed for older people. It aims above all to help the elderly to deal with the problems of their everyday lives, to develop new interests and to keep up with old ones.

YOURS reports news of special interest to older people, news of benefits and entitlements, of current events, even sport. Hobbies, leisure pursuits, work opportunities and financial matters are regularly featured.

But there are parts of the country in which older people are unable to benefit from all this: we have been unable to find people there who are willing to take on volunteer distribution.

We would like to hear from Toc H members with a little time to spare, who like to get out and about, and whose work or interests already take them into day centres, clubs, homes for the elderly and so on.

The distribution system is simplicity itself:

(1) The new distributor simply places an order for as many copies as he or she thinks can be sold (a minimum of 10 copies).

(2) YOURS then supplies them direct to the distributor's door, or chosen address. (3) Payment is easy — by cheque, bank or post office giro.

(4) All copies are supplied on a sale or simple, completely free, return system.

If you would like to become a volunteer distributor and make sure that this valuable and entertaining aid to the elderly reaches more of the people who need it, please fill in the coupon below.

If you want further information, write to Jim Prior at the address on the coupon.

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